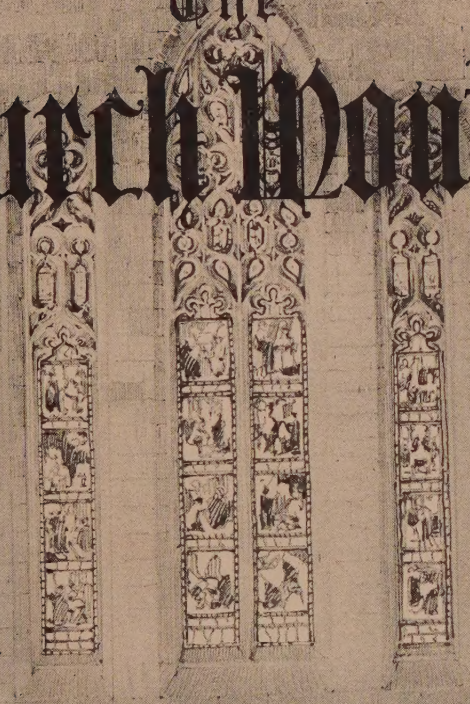
The Church Monthly



NOVEMBER 1929

Dr. Fosdick on Technique in Religion

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Clerestory Apse Windows

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Photo by Ewing Galloway

TOWER OF THE RIVERSIDE CHURCH, OCTOBER, 1929

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Technique in Religion

By HARRY EMERSON FOSDICK

FROM the preacher's point of view the subject which we are to discuss today is peculiarly difficult. We are to talk about the technique of religion, and not only is technique in general a hard subject to discuss in public address but special difficulty besets one who discusses the technique of religion before Protestants, who have so largely forgotten that religion needs any technique.

The dominant Protestant emphasis has been theological. We have expended a major portion of our strength in setting forth the theories of religion. Now, theory is basic in any realm. The physician would better get his theory of typhoid fever right, because the prevention and cure of the disease depend on that. The physicist would better be as clear-headed as possible about the theory of electricity because the applications of electricity spring from that. Nothing could be more cheap and superficial than the popular minimizing of theory. Our new church is all compounded of mechanical theories and the bridge now being built across the Hudson depends no more on the solidity of steel and concrete than it does on theories of mathematics. Nevertheless, all these theories would get us nowhere without technique. The physician, the engineer, the physicist must have a practical method, must know the detailed steps, one after the other, by which the process moves to its desired result. The theory of typhoid fever by itself never cured anybody, but there is a technique based on the theory that will. Theories of mechanics never built a bridge, but a technique that springs from them can.

Theological Christianity—which Protestantism has so largely been—has been interested in setting forth the grand outlines of the Christian theory, and the presumption has been that if men learned and believed the doctrines they would become Christian. But the disconcerting fact has been that multitudes have learned and believed the doctrines who have not become Christian, not if by Christian you mean what Paul was praying for when he thought of his Ephesian friends: "I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." That is the religious result to be desired as in other realms one wants bridged rivers and electric lights; but in one case as in the other there is an indispensable requisite between the theory on one side and the consequence

upon the other,—a technique, that is, something to do that will weave the great ideas into the texture of ordinary life.

In a generation when in every other realm the necessity of technique is so constantly recognized, is it not strange that we Protestants should so neglect it in religion? I say "we Protestants," because this neglect of a technique in religion is largely a Protestant peculiarity.

Think, for example, of two other types of religion in our day, Roman Catholicism and Christian Science. What distinguishes them from Protestantism? I venture that the ordinary answer to that question would move in the realm of theory. We differ from Romanists or Christian Scientists, one might say, in this or that idea—which is true enough, but it leaves out, I should judge, what to a Romanist or Christian Scientist would be a major fact. Both Roman Catholicism and Christian Science have a technique, something practical to do, that makes religion work. The average Roman Catholic layman is not taught the theory of Romanism so much as he is taught a Romanist technique: rosary prayers, fasts and feast-days of the church, following the stations of the Cross, going to the confessional, adoring the saints,—something to do that makes his religion practical.

If you say that you could not possibly subject yourself to the technique based on that theory, I agree, but it is a mistake to dull one's eyes to the tremendous testimony of Roman Catholicism to the power of spiritual technique. I never shall forget a lovely church in Venice where I watched a little child teaching her still smaller brother to say his prayers before the altar. It was a moving sight. It would have been moving even if one of Bellini's glorious madonnas from above the altar had not held out a radiant Christ-child to those kneeling children. As it was, I knew that I was seeing one of the secrets of Catholicism's persistent power over its people. Those little children had been drilled and now were drilling themselves in a technique that helped to make more real the surrounding, impinging, unseen world of saints and angels. That is why Roman Catholicism, holding a theory that to most of us would seem incredible, has gone on across the centuries, often making saints.

Or, on the other side, face Christian Science. Some of our Christian Scientist friends would say quite frankly that they are not adequately versed yet in the theory, that they feel insufficient to present it in argument; but they would add, We have found something that works, something we can do with our minds, something we can say to ourselves, paragraphs we can read to ourselves, a technique that makes the Presence of God an available resource in daily life.

If you say you could not possibly master such technique, that when, for example, you fall and bruise yourself, you do not want to say, "All is God and God is all," but much prefer frankly to say "Ouch," or some equivalent, I confess that at least in practice I agree. There are elements in the Christian Science technique that I would be no more at home with than with the Roman rosary. Nevertheless, it is blindness to neglect the fact to which New Thought, Christian Science, and the rest bear obvious testimony, that, after all our presentation of doctrine, millions of people are hungry for a technique, something practical to do when life presses hard, that will make the God that we say we believe in a vital, sustaining, reality in daily life.

The conscious lack of this is one of the major reasons for the futility of much of our preaching. Some preaching is futile because the preacher himself is poor, but some preaching is futile although the preacher is intelligent, able, eloquent, and stirring. He draws before his people's eyes the grand outlines of the faith; he describes in glowing terms the abundant life that is the proper portion of a Christian soul. He tells the story of celestial banquets spread—when hungry hearts are crying, How to get at them, how? He describes the cour-

age, peace, joy, and radiance of a Christian life—when in his congregation folk are saying to themselves, What to do? what to do to get them? He is like a man in a darkened town who discourses to the citizens on the theories of electricity and pictures in glowing terms the beauty of an illumined city when the citizens do not yet know the technique by which such things can be brought to pass and have no way to learn it.

Undoubtedly, this is one of the major weaknesses of modern Protestantism. Our technique has broken down. Private prayer, family prayer, grace at meals, quiet hours of meditation, reading deliberately directed to spiritual ends, public worship, the memorial of the Lord's Supper devoutly kept —we Protestants had a simple technique left from the scrapping of the older Catholicism, but see how largely it has vanished from multitudes of homes and lives! And the consequence is with us in a poor religion that consists how often of rather vaguely held traditional ideas of God and Christ not yet made real in personal experience, and for the rest living a fairly decent life!

That, however, is not the full experience of a present and available God: strengthened with power through his Spirit in the inward man, Christ dwelling in the heart through faith, rooted and grounded in love, strong to apprehend with all the saints what is the breadth and length and height and depth, to know the love of Christ which passeth knowledge, and to be filled unto all the fulness of God.

No mere believing of doctrines, however true, will bring one to that. That costs also a spiritual technique.

What, then, shall we say about this matter? Basically this: stop minimizing technique and method in religion; stop condescending, as so many Protestants do, to what they often call "mere form." Consider a familiar Christian friend of ours. He arose this morning, for a moment thought of coming to church, but said to himself: It is a lovely day; I can worship God upon the golf links as well as in church; after all, going to church is a matter of form; religion is not form; I will play golf. That gentleman has just driven from the ninth tee and he is talking to his friends at this present moment about his drive. See that slice into the rough, he says; I have lost my form; I haven't been able to play decently this spring; my form is gone—my stance is wrong; my swing is off; I won't break a hundred unless I can get back my form. Precisely! Golf is not simply a matter of ideals—three hundred yard drives and the like; it is a technique. Golf is not simply a matter of theories, the mathematics of the trajectory of smitten balls—it is a technique; it is a matter of form.

My friends, do you suppose that we have one set of psychological principles for all the rest of our lives and another set for religion? No, religion is also a matter of form in this sense that there is an indispensable technique required if a man is to possess himself of the abundant life in Christ.

For example, faith in God can never become potent and operative, can never become what Paul called being "strengthened with power through his Spirit in the inward man," unless it is translated into terms of habitual thinking and so woven into the fabric of our daily life. A man says that he believes in God but such faith can be as impotent as my faith in the rings of Saturn. I believe in them but they never meant anything to me. So much of the world's faith in God is spiritually impotent because so few people have a technique by which faith is made to mean something.

If, for example, God is here, then there are spiritual resources for every man's daily living and there is no situation in life which we can face that has not a way through. If God is here, there is no stone wall we ever meet without a gate somewhere. A man does not need to be afraid of life. A man does not need to grow panicky about life. If God is here, we can do what we

ought to do and we can stand what we must endure. There is a way through. Yet how few people there are to whom faith in God means that in daily life! After all, the real business of our lives is done in our habitual thinking. Faith in God in many people's lives is like a skein of yarn laid up on the pantry shelf. They have it but it means little because they lack the technique upon the loom of their daily thinking to weave it into their habitual life.

This last week I officiated at the funeral of an extraordinary woman. Ninety-six years of age she was, and to the end vital, radiant, triumphant. In her earlier womanhood she had been left a widow with five children and had resolutely shouldered the practical and spiritual responsibility which that entailed. She had seen those children through the university. One of them said to me that never had any child of hers seen that mother impatient or discouraged to the point of quitting. One of those sons had become president of one of the greatest railroad systems in the world. Another son is now president of one of our state universities. Another of those sons became one of the foremost pioneers this country has produced in his special realm of medical research. That is no accident, you know. She was an extraordinary woman. Her son, the university president, told me that all through those years every night before she went to rest she had a long session between her own soul and God.

You of the younger generation forever talking about this being a law-abiding universe, do you suppose that it is not just as law-abiding spiritually as it is physically, and do you suppose there is no connection between that kind of technique and those vigorous and vibrant personalities which across the centuries real religion at its best has so often produced? We commonly talk about prayer as though it were a theory, something to be argued about and its possibilities debated. No, prayer is a practical technique of a successful spiritual life.

Indeed, it is the technique the Master stressed and that he continually employed To retire to a quiet place where one can shut the door and in communion with God face daily problems, and once in a while, where two or three are gathered together, as He said, to give the soul the stimulus of communal worship—that was his simple and effective technique. For the lack of that how much religious living today is impotent! We have doctrines on one side and ideals on the other, but in between no method of weaving them into the habit of our daily thought.

Consider how indispensable a spiritual technique is also to the moral achievements of a Christian life. What Paul called having Christ dwell in our hearts by faith, or being rooted and grounded in love—one cannot achieve that without technique.

Here, for example, is a hostile man who does one of us a wrong. We are angry. Of course we are; anybody would be. Thrust the stick of a vexatious attitude into any soul and it stirs up the sediment. If Jesus was really tempted in all points like as we are, he felt more than once the sting of angry resentment. If, now, one of us in such a situation should meet a friend who pleaded for the ideal of being rooted and grounded in love, would that by itself assist? Upon the contrary, it might even aggravate the situation and make us angrier still. What one needs in such a time is a technique, the secret of a quiet place where we can sit down with our own soul and God and let that sediment settle.

Memorial Day comes this week and for myself I take its major lesson from the memorial arch recently dedicated at the University of Missouri in honor of the men who fell in the war. All who enter the campus pass beneath that noble arch, and standing in it one can see, beautifully carved, the names of the university's men who fought and fell in the war. Who do you think carved those names? A German, a German stone-carver who himself fought through the war and at the last fought against the Americans at Belleau Wood. He naturally hated them. Then, after-

wards, when he became better acquainted with them during the German occupation, he made up his mind that that sediment would better settle. He came to this country an expert stone-carver, and to the professor who found his story out he said that it was to him a matter of special pride that the privilege had been his to honor those men whom once he had hated and fought against, by carving as beautifully as ever he could their names upon that arch. That man had a spiritual technique which we deeply need.

Jesus, who needed it too, tells us plainly what it was in his case. The world's attention has been centered on the Cross in that hour when with amazing magnanimity, with a goodwill that harbored no resentment, he forgave the very men who slew him there. But that was at the end of the Gospel. The technique by which he did it was at the beginning of the Gospel; "Pray," he said, "Pray for them which despitefully use you, and persecute you." Quite so! When you have been wronged and are feeling an unworthy resentment, find a quiet place—wish that man well; take a positive attitude toward the whole problem of your resentment; really wish him well; pray for him; stay by the quiet place until that sediment has settled. Be sure we never would have had that unforgetable thing on Calvary if such technique had not been in Jesus' life before.

Once more, how indispensable technique is if we are to have unified, organized, integrated lives, seen in their large relationships, so that, as Paul said, we may "be strong to apprehend with all the saints what is the breadth and length and height and depth." The real and often ruinous problem with many of us is somehow to get these fragmentary, messy, cluttered, dissociated lives of ours pulled together, looked at in large perspectives, and organized. "Perhaps," says Professor Wieman of the University of Chicago, "perhaps more lives are ruined through inability to deal with little, everyday common things than for any other reason." To be sure! If we get too many little everyday, commonplace things lying around loose, not meaning anything, fragmentary and unrelated, we shall have the most familiar kind of ruined life.

No man can integrate and unify his life —so that these fragmentary forces become no longer a mob but an army—merely by believing a doctrine or accepting an ideal. He must have a technique. Indeed, in this distracting modern life, some lives become so dissociated that it takes the technique of a psychiatrist to get them together, but how much most of us could do for ourselves to start with if we understood the technique of religion!

One of our professors of philosophy says that if a man had to keep on pounding nails in a board and now and then pick up a saw and saw a board off, it would, if continued long enough, drive him mad. But perhaps there is a man here today planning to build a cabin in the woods this summer. You can hardly wait to get at it. But you are going to hammer nails into boards and you will occasionally take a saw and saw boards off, and you will keep at it with delight for all these motions will be integrated and unified by a purpose that interests you. Even the hard aspects of the task will in the total be pleasant because the task has unity and meaning. Such an integration of life, that does not leave dissociated fragments lying loose, and meaning nothing, is indispensable. How do some people live their lives as though a few pieces from a dozen picture puzzles had been poured into one? Nothing fits anything; nothing goes together; there is no unity or sense. And how can a man unify and integrate his life if he does not know the technique of a quiet place? There a man practices selective attention. There a man puts first things first. There, if a man cannot get what he likes, he makes up his mind to like what he gets and use it,—pulls his life together, that is, and refuses to let it stay dismembered, dismantled, and dissociated. My friends, prayer is not primarily a theory to

be argued over; it is a practical technique for the integration of personality.

Just once more, how indispensable this technique is if you are going to face trouble. I listened to a group of physicians the other evening talking about the various ways in which different sorts of people face news of fatal illness, how some of them collapse into a yielding mass of plaintiveness and fear, and how some of them stand up to it like good soldiers challenged to go over the top. One might suppose that the differences between folk in this regard could be graded according to their acceptance of religious creeds. As a matter of fact, one finds all sorts of attitudes toward religious creeds on both sides of this issue, and the more one watches these attitudes the more he sees that the differentiation lies in the kind of technique in facing trouble to which these people have accustomed themselves. Sometimes one is ashamed of so-called Christians. One understands what Matthew Arnold meant by that phrase of his "Vague half-believers of our casual creeds," because for all their affirmations of faith they never have had a technique for facing trouble.

This is not surprising, for the ordinary technique that the modern world forces on us is precisely the wrong one for facing trouble. The ordinary technique of our daily life in this mechanistic age is, of course, striving—nervous, energetic, strenuous striving. That is the wrong technique for bearing trouble. How many people come to the minister acting like kittens tangled in a skein of yarn trying to kick themselves out! But no kitten well tangled in a skein of yarn ever got out by kicking. It is the wrong technique. That kitten must lie down and keep still. If you want to get from Forty-second Street to Fifty-ninth Street, the proper technique is to hurry. But have you ever seen anybody trying that same technique in a picture gallery? I have watched people go through the Louvre exactly as though they were trying to get from Forty-second Street to Fifty-ninth. It was a good technique in the wrong place.

So, in dealing with our ordinary life, there are things which, if they are to be achieved, demand strenuous activity. But there are other things. If you wish to appreciate beauty, what Shelley called redeeming from decay the visitations of the divinity in man, or if you must face trouble and wish to face it nobly, that is the wrong technique. You must learn the secret of the quiet place, where you are still, where the things that are seen are temporal, and the things that are unseen grow eternal, and from which you go out to take anything that life brings and use it for the growth of your own soul and the sympathetic service of your fellow men.

Discussion-Lectures

Announcement of the series of Wednesday evening discussion-lectures on "Practical Readjustments in Present Day Religion," which began on October 16, brought such a large response that the church was obliged to discontinue registration before the first lecture. The Assembly Hall of the Riverside Church, where the meetings are being held, is taxed to capacity for these lectures and no additional applications can be accepted.

Members and friends of the church who have not enrolled for the course but who desire to hear a particular lecture may do so, however, by occupying seats in the gymnasium where amplifiers are used.

The discussion lectures will continue on Wednesday evening at eight o'clock through the second week of December. There will be no meeting the last week of November.

Prayer

ETERNAL GOD, our Father, proud moderns that we are, boasting of our mastery of the world beneath us, bow us in penitence, we beseech Thee, before the solemn fact that we so little have learned the secret of the mastery of our own souls. Teach us, we beseech Thee, how to pray. Amen.

The Clerestory Apse Windows

By Wilbur Herbert Burnham

ONE of the striking features of the main auditorium of the Riverside Church will be the clerestory windows of stained glass in the apse. These five great windows are part of a plan to create in the architecture of the auditorium an atmosphere which will be in itself a religious inspiration. Illuminated by daylight from the north, the windows will be clearly visible above the altar screen to worshippers in all parts of the auditorium. They will add a completing element of color to the spiritual symbolism of the apse design, expressed in stone and other materials.

For the information of our readers The Church Monthly has asked Mr. Wilbur Herbert Burnham, of Boston, to describe the clerestory apse windows, of which he is designer and maker. In this connection several illustrations are presented here which, while they give no suggestion of the beauty of color, serve to indicate the character of the stained glass design as described hereafter by Mr. Burnham.—*Editor's note.*

In creating the great clerestory apse windows of the Riverside Church the first purpose was to give glory to God through a material which is the crowning accent to architecture. As with the creators of those marvelous windows of Chartres, another mission was to portray stories of the Christian Revelation through symbolic figures wrought in terms of pure design and translucent color.

The Cathedral of Chartres has been rightly called the Holy of Holies of stained glass. Although the modern designer in stained glass cannot reproduce the magic charm of antiquity which prevails throughout the glazing of Chartres Cathedral, nevertheless in these clerestory apse windows the principles governing the design and fabrication of Chartres glass have been adhered to and the spirit has been imbibed. The triumph of ancient glass seems to have come chiefly through a marvelous sense of color—color that is daring and sometimes barbaric, but withal harmonious.

Stained glass appeals directly to the emotions. Being more closely allied to music than to painting, it thrills and overpowers and leaves us with a sense of richness and beauty simulating the orchestration of a great symphony. Briefly, the symphony of color in the clerestory apse windows is accented through rubies and blues, these colors symbolizing Divine Love and Heavenly Love.

The central window proclaims the Heavenly Host crowned by a figure symbolizing God the Father in the rosace above. Seated upon a throne, He holds the Orb of Diety, and the double Cruciform Nimbus surrounding His head suggests the Trinity. According to Dionysius there are nine choirs of angels, namely: Seraphim, Cherubim and Thrones; Dominations, Virtues and Powers; and Principalities, Archangels and Angels. The Seraphim, with six wings and represented as covered with eyes, and the Cherubim, holding a censer, stand before God in praise and adoration. Two archangels, Saint Michael, Lord and Guardian of Souls, and Raphael, Chief of Guardian Angels, stand below. In two predellae angels are portrayed, symbolizing a Throne holding a symbolic tower to support the Throne of God, a Power with a scourge for evil spirits, a Virtue with a pennon, and a Principality holding a conventional lily, Collectively, their office is to raise mankind to God.

(*Continued on page 12*)

Apostles' Window

Jesse Window

Heaven

Clerestory Apse Windows for

Designed and made by W

INDOW

WORSHIP WINDOW

PRAISE WINDOW

ORIUM OF THE RIVERSIDE CHURCH

rt Burnham, of Boston

A modern adaptation of early Gothic canopies separates the figures and with a rich gem-like border completes a dignified and simple design, reminiscent of early glass. In the two trefoil tracery forms, angels full of grace and movement are represented. These were inspired by the gorgeous angels in the great Crucifixion window at Poitiers and are woven into the trefoil forms of the five clerestory apse windows.

In the two windows flanking the center window, medallion forms with a rich geometric background have been used for the figures. For variety both in design and color, the backgrounds to the figures are in rubies and the scale of figures has been changed.

The window to the left of the center one is called the Jesse Window, but unlike the traditional Jesse window the tree is not a part of the design and Jesse is not reclining. He is shown in the lower right hand medallion standing and holding a sceptre. Abraham is shown in the lower left hand medallion holding the wood of the burnt offering and a caldron of fire. Solomon stands above Jesse and is clothed in kingly garments with a crown upon his head. Isaac, holding the sacrificial cross, stands in the opposite medallion. Jacob, holding the ladder, is in the upper left hand medallion, with Joseph in the right hand medallion, holding as symbols the square and staff. The Agnus Dei, symbol of the Lamb of God, is the central motif for the rosace above.

The window to the right of the center window is called the Worship Window. Saint Francis, the founder of the Franciscan Order, who spent his life in preaching, prayer and contemplation, is shown in the right hand medallion, clothed in the habit of his Order and holding the cross in one hand and a bird in the other. In his wanderings the flowers and stars were his companions and he preached to the birds. Moses, one of the most marked types of Christ, gave the first law to the Jews as Jesus gave the second. In the lower left hand medallion he is seen with the tables of the Law in his hand. Saint Cecelia, who devoted herself to a religious life, especially excelled in music and composed and sang hymns. The organ, which she invented and consecrated to God's service, is her symbol and she is pictured in the medallion above Moses, holding the organ. Saint Paul the Apostle and preacher of the Word is shown in the medallion opposite Cecelia and is holding the sword, emblematical of the good fight fought by the faithful Christian. Saint Chrysostom, the most renowned of the Greek Fathers, stands in the upper right hand medallion and is holding a crozier. Saint John the Baptist, who prepared the way for Jesus Christ, is shown in the upper left hand medallion clothed in hair cloth. In his hands he holds a disc with the symbol of the Agnus Dei. For the central motif of the rosace the emblem of the Holy Spirit is woven into the design.

The first window on the left in the clerestory apse is called the Apostles' Window and shows the four evangelists, Saint Matthew, Saint Mark, Saint Luke and Saint John holding their attributes. In the predellae are four angels holding shields on which are introduced an angel for Saint Matthew, a lion for Saint Mark, a bull for Saint Luke and an eagle for Saint John. The angel, which represents a human being, was given to Saint Matthew because he speaks more of the human than of the divine nature of our Savior. The lion symbolizes Saint Mark because the king of beasts is a type of the royal dignity of Christ, which Saint Mark makes so apparent. The bull was given to Saint Luke because he sets forth the priesthood of Christ, and the bull is symbolical of sacrifice. The eagle was given to Saint John as an emblem of the lofty flights of his inspiration. These symbolic creatures are always represented as winged. In a circular medallion in the rosace a symbolic design of the Earthly City is portrayed.

The extreme right hand window is called the Praise Window, the theme for which

(*Continued on page 19*)

Emanu-El Welcomes the Church

SUNDAY morning service of the Riverside Church at Temple Beth-El on October 6 marked the first use by the church of the former synagogue of Congregation Emanu-El. The hospitality of the Temple has been extended to the Riverside Church to provide an auditorium for worship while the upper part of the new building on Riverside is still in course of construction.

Rabbi Nathan Krass, of Temple Emanu-El, was present at this first service in company with the ministers of the Riverside Church and in the name of his congregation "extended the hand of a host." Conveying the greeting of Temple Emanu-El to the church, Rabbi Krass said:

"The amazing progress in the material world during the last half century should not deflect our attention from the remarkable advance made in the spiritual realm. The asperities of a bold and brutal theology have given way to a finer, benevolent interpretation concerning man's relation to God and to his fellowman. Creeds used to exclude in their inflexible intolerance. Now they include in their fraternal understanding. Religious groups, justified in their separate existence, no longer frown on other groups. Realizing man's prerogative to hold individual views—a tardy recognition of the doctrine concerning 'the right of private judgment'—, they fraternize with one another, often uniting to help a common cause or fight a common foe.

"This morning the psalmist's words are fulfilled, 'How good and how pleasant it is for brethren to dwell together in unity.' Congregation Emanu-El extends the hand of a host to its distinguished guest, the Riverside Congregation, happy to harbor these seekers of the kingdom of God and His righteousness. Your church is known everywhere for its liberal yet profoundly spiritual conception of life in all its aspects, for its uncompromising insistence on the religious and moral values in a material world, for its faith in God as the infinite source of goodness and for its beliefs that a man is a man for a' that and a' that. You seek perfection with the help of the classic Christian background where Jesus is the central figure. Inspired by your opulent past, you are marching toward the goal of human brotherhood and peace. My congregation deriving its inspiration from the treasured annals of Israel, a story reaching into the remotest antiquity, finds a rich variety of religious experiences. Its central source of power is God as revealed in the unfolding genius of Judaism. Both congregations are striving to make this earthly habitation a nobler, better world. Both are laboring to make man more godlike in all his doings.

"It is therefore with a deep feeling of joy that I welcome you to use this edifice for your religious work and worship. My greeting is not only personal, not only fraternal, because I am a friend and admirer of your eloquent, inspired and commanding leader, Dr. Fosdick, but also representative. On behalf of my congregation I say to you circumspice, look around, this building is yours to employ for the glory of God and the service of man."

Dr. Fosdick acknowledged the gracious words of Rabbi Krass and on behalf of the Riverside Church said:

"Two factors are necessary to the perfection of a gift—the gift itself and the spirit in which it is bestowed—and in both regards Rabbi Krass and the congregation which he represents have done a perfect work. The bestowal of this synagogue for our use during the interim forced upon us

(*Continued on page 17*)

Prayer

By Harry Emerson Fosdick

ETERNAL GOD, high above all yet in all, Who inhabitest eternity and yet dwellest with him who is of an humble and contrite heart, we worship Thee. Thou art the God of all the universe beside; be also our God. For often Thou art not our God; we worship other gods that we have made with our own hands. For while the stars, whether they will or not, obey Thee and planets return upon their regular and obedient courses, yet cannot Thou be the God of a man unless a man will. We pray Thee, therefore, that this day we may make Thee indeed our God by our receptive willingness.

Be Thou the God of our private lives. Cross the inward barricades that we have raised against Thee. Walk through the secret corridors of our souls. Blow through us, Thou wind of God; shine through us, Thou sun of righteousness. Make us wholesome and clean. Forgive our sins. Strengthen us in our temptations. Establish us in the midst of our anxieties. Be Thou to us in the deep and secret places of our hearts our God indeed.

Be Thou the God of our families. O Thou Who settest the solitary in households, we bless Thee for our homes. Amid all the news of broken households, amid the scandals that fly from lip to lip and flood like a torrent through the channels of the public press, we thank Thee for the unheralded households that are wholesome and beautiful. For fathers and mothers that have reared us in the nurture and admonition of the Lord, for wives and husbands who have found through the years the stream of their love growing deeper and fuller, for children who are our pride and joy, blessed be the God of families from whom every household in heaven and on earth is named! We lift up before Thee in the courts of Thy sanctuary the dear concerns of our family life, and especially we pray Thee for the children who have left our homes and far from us, in school, college, or business, are living today. We follow them with our solicitude; we would support them with our intercessions. God keep them in the midst of this wayward generation that they at last may fall on sleep with honor to themselves and to us.

Be Thou the God of our nation! We thank Thee for the heritage that Thou hast given us in this country, so throned in richness between the seas. For all that has come down to us out of the past, full of security, prosperity, and peace, we thank Thee. For the richness of our countrysides and the wealth of our resources we thank Thee. What have we that we have not received, and if we have received why boast we ourselves as though we had not received it? Give us the grace, we beseech Thee, in this land, to transcend our prosperity, to be superior to our wealth, to make it minister and not master, the servant of the spiritual life of this people. And in this day, alike of opportunity and crisis, when forces reach up from below and reach down from above to the corruption of our public life, we pray Thee against the apathy and carelessness of our people. As Thou hast given us a great heritage, help us to be true to it.

O God, be Thou the God of our churches. We bless Thee for them and for every just and excellent thing, august and of good report, that has come into our lives from them. We pray Thee against their futility, against their triviality, against the ideas that cramp them and the divisions

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Stone Work on the Tower

Steady progress is being made on the stone work of the church tower, which has reached the level of the 24th floor.

Contingent upon favorable weather conditions, it is expected that the stone exterior of the tower will be completed shortly after the first of the new year.

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Installation of the Carillon

Approach of the completion of exterior work on the tower has given rise to many inquiries about the carillon. It is natural for observers to assume that the larger bells, at least, must be hoisted into place before the upper part of the tower is completely enclosed with stone. The stone work will not, however, interfere with later installation of the carillon and will be completed with proper allowance for passage of the largest bell.

Several of the bells from Park Avenue are now at the foundry of Gillett & Johnston in Croydon, England, and will be returned some months hence together with additional new bells. The remainder of the carillon is stored at the Riverside building. The entire set of seventy-two bells will be installed in the tower some time in the spring of next year.

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Main Auditorium

While interior work on the main auditorium is still far from completion, the progress which has been made in recent weeks is such as to give a more definite visual impression of what this important part of the Riverside building will be like. Most of the aisle stained glass windows have been installed and stone sculpture of the pillar capitals is complete. The clerestory windows described in this issue are now being placed in the apse.

It is not possible for visitors to inspect the main auditorium or other parts of the building where construction work is still in course. Our use of the church is necessarily confined for the present to the assembly and cloister floors.

Women's Society

When the Christ-Child Passed Through

Any one staying in the quaint old town of Ravello far above the Bay of Naples is always led out—when Thursday evenings come around—on the terrace memorable ever afterwards for views and roses and the mellow notes of ancient church bells vibrating on the drowsy air. There will be pointed out the little towns of Minori and Maiori, lying far below, with more lights than usual twinkling through the darkness: "Because on Thursday nights the peasants put candles in their windows to light the way of the little Christ-child as he passes through their streets!"

Fascinated by the romance of the age-old custom the tourist waits for hours until one by one those distant lights are dimmed ....the peasants are going to bed. Detached, remote, and more than a little stirred by the beauty of this simple rite repeated week after week, year after year, like Mary of old it is well to keep all these things in one's heart and ponder them: for suppose the Savior did pass through each Thursday evening, would the inhabitants recognize him? How is he knowable—physically, in the breaking of bread? socially, in the new neighborliness of men toward one another? spiritually, in the new fragrance of an inner beauty? There was once a child who had been in a cathedral and had seen stained glass windows for the first time; when someone asked her what a saint was she said unhesitatingly; "A saint is someone the light shines through!"

We believe that in December when we too have a custom of putting a candle in the window on Christmas Eve, it will do us good to hear some true stories of places in the earth where the Christ-child has undoubtedly been, because the light has shone through certain personalities too radiantly to be mistaken. Therefore on Monday morning, December 2, at 10:30 the next program of the Women's Society will be devoted to this fascinating recital of places which the Christ-child has passed through.

That he has been in India is evidenced by this lovely little composition in very new English by a high caste girl in a day school about her teacher:

"The Woman I Admire The Most"

"Amma is low as an American, but for India she is right high. The most beautifullest thing I have ever saw is her face. It is so pleasant. It makes everything so pleasant. When I go away from school, Amma smiles me away. When I come back, Amma smiles me back. When I are sick, Amma smiles me well. When I are bad, Amma smiles me good. If sad lady are met Amma they are become joy. Her head do got on top all gold hairs with sunshine in it, and the sweetest little ears. Her nose is not high.

"Amma came across the sea to our village to teach us. She is always busy of things that couldn't wait another minute. You cannot make stop Amma. Her hand is clever. It can cook more nice than the cook. It can plant flowers more prettier than the *mali* [gardener]. It can sew more dainty than the *dirzy* [tailor]. It can squeeze with love. It can do anything. Even it can ride Tin Leezie. But it cannot slap or spank. That is Amma.

"God loves Amma with a special. She is dearly in His sight. I pray Jesus make me three inches of Amma. Amen."

(What magic to have such a Christmas gift as this admiration suddenly yours!)

He has passed through Japan, too, so that even school boys recognize the difference in the places he has built: "My school it are very big wooden with much rooms. In some can eating, in some can sleepeting, in some can making a learn lesson. Teachers

take care of me very hard and one so empty room can go pray Jesus when I feel no stiff backbone left inside to doing good. Government school not got Christmas, Easter or any Christian thing. So I like school God built for me."

He has passed through Africa, also, for listen to the African chief lamenting that his dog has eaten a leaf of the Bible: "He will never be any good to me again; he will never bite anybody now; he will never catch any jackals; he will be as tame as I see the people become who believe in that Book. All our warriors become gentle as women; so alas! *My dog is done for!*"

He has passed through New York City on how many a day! There is Isadore to tell it to his teacher: "To first, I got a mad on you for being a Krisht [Christian]. My papa, says he, "You should better have no kind feelings over Krishts. You ain't so big like I could tell you how the Krishts make bad mit us in Russia, how they robs us and keeps us in prison and spits on us. Krishts makes no kindness mit nobody.' But, leddy, I tells you somethings: you can't for to have a mad on Jesus when all times he has such loving feelings on us."

EMANUEL-EL WELCOMES THE CHURCH

(*Continued from page 13*)

by the uncompleted state of our new building is a service so practically valuable to us that no words can exaggerate our indebtedness. This gift, however, is a thousandfold more deeply appreciated because of the fraternal goodwill which has accompanied it.

"The story is going the rounds that a member of this church met a Jewish friend of his, a member of Temple Emanu-El, and said to him 'That was a very generous thing you did in offering us the use of your synagogue. We appreciate it beyond words,' and then forgetting himself he added, 'That was a Christian thing to do.' 'Christian!' said the other, 'Christian! What do you mean, Christian? That was a Jewish thing to do.'

"That story has a real point. When it comes to courtesy, kindness, goodwill, brotherliness, generosity, we are at a place where all great religions join. Both those gentlemen were right. This fraternal bestowal of so great a convenience upon us here is both a Christian and a Jewish thing to do."

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DR. FOSDICK'S PRAYER

(*Continued from page 14*)

that enfeeble them. We beseech Thee that Thou wilt raise up prophets in our time. Kindle their message with coals from off Thine altar. Give us leadership, we beseech Thee, that in this generation we may build Thy church according to that pattern that hath been given us in the high mount. Save us from misrepresenting the Son of God and the Lord of Glory, and make us more truly in our churches to be witnesses for him.

O God of mercy, as we draw near the time of our national thanksgiving, we beseech Thee that we may be deeply grateful for all the manifest benedictions that have made life beautiful. We thank Thee. But especially we pray Thee for those who at Thanksgiving time will find it hard to be thankful. For those hard bestead with difficulty, oppressed by anxiety, broken hearted with bereavement, disillusioned with disappointment, whose words of gratitude will be stayed upon their lips when Thanksgiving comes,—we pray Thee for them. If some today have their backs against the wall in their temptation or can hardly look up to Thee and pray because the heavens are brazen above them, grant on this day when Thou hast flooded the outer world with Thy sunshine some beam of grace and hope upon their discouragement. So minister to us in our worship beyond the power of our lips to ask. Be Thou our God according to our need and send us forth from this place no longer downcast, but saying, Bless the Lord, O my Soul: and all that is within me, bless his holy name.

We ask it for Christ's sake. Amen.

WOMEN'S BIBLE CLASS

Sunday Session

Mrs. Henry W. Peabody, listed among the three most notable women in the United States a few years ago, addressed the Class on October 20, on "Our Neighbors in Relation to Law Observance." A crusader herself for the Eighteenth Amendment, chairman of the National Law Enforcement Committee, with a background of missionary service in India, she was an invited guest to both the Republican and Democratic Conventions in 1928. Not without results were the daily prayer meetings of women in Kansas City or the five hour session at Houston.

She pointed out that while breaking the law may not hurt the individual it may hurt one's neighbors permanently. Laws since early days have been challenged. Note the kinds of people who argued in Jesus' day. Lawyers who by cross question tried to catch him and to pervert the law—there are such today. Scribes who discussed the written word, today in a thousand newspapers mould public opinion through the press to a sympathy for bootlegger and criminal. Women who would carry the flag high in war times are tearing down ideals in their attitude toward Prohibition.

In the home the mother is the enforcer of the law. In the national government, it would seem that women must take the same place, for while men seem peculiarly fitted to make laws, they seem to be ineffectual in getting laws obeyed. New York State needs you to crusade in City and State for Law Enforcement.

▽

Japan—Our Foreign Interest

Every person who is set down of his own free will in a foreign country to do work in which he feels a sense of social or religious mission, comes at some time to a consciousness of the narrowness of his vision and the colossal proportions of the situation which he is planning to attack with the little shining blade of his high resolve. The "task" will be defined in a hundred different ways by a hundred different types of persons who have accepted a mission to a foreign country, running a gamut from those who would destroy the old ways entirely and convert to the new, to those who would "release personality."

Since Japan has kept herself so free from the political and economic interference of western nations, it is a particularly interesting place in which to observe attitudes toward the friendly gestures of the religious emissaries within her gates. Anyone who visits Tokyo today is impressed with its western aspect,—broad streets, fine public buildings, beautiful parks, modern comfortable hotels and transportation. And it is entirely Japanese, as no other modern city in the Orient is. Foreign help was used, of course, but it was asked for and paid for by the Japanese. There are no foreign concessions. Japan has wanted to compete with the West, and she has succeeded marvelously in gaining what she wanted and in keeping her integrity as a Japanese nation, Japanese in soul.

The Y. W. C. A. differs from the mission schools and churches in that its financial support, except the salaries, comes from Japan. Financial support is a terrific problem and the foreign secretaries have had to help in methods and in encouragement in facing this new task. The national and local boards of directors are Japanese and the majority of the secretaries are also. Its program is similar to that found in Y. W. C. A.'s all over the world,—classes and clubs and meetings of various kinds to fulfill its purpose of being a social force for the Kingdom of God.

The Y. W. C. A. is an international organization, and one of the effective means

by which the women of the world are bound together.

And the most important element in working together is understanding. Without that the five city Associations could not have grown to be what they are, a total fellowship of more than three thousand girls. In a certain sense the foreigners are considered the guests of the Japanese board since they are sent from another country with their salaries paid, and the board's very politeness to their guests is at first a barrier. And Nordics are never very humble!

But the foreign secretary must needs learn that love at its highest empties itself and takes upon itself the form of a servant.

There is still the old urge to pass on the torch, but there has come a new understanding of the way. Perhaps we sometimes try to carry a high power incandescent lamp, when the soft light of a candle would be better. A Japanese lantern is a very lovely thing.

——*Gleaned from Carolyn Allen's* The Light in a Japanese Lantern.

Tickets Unnecessary

Everybody is welcome, without formality, at Sunday morning services in Temple Beth-El. Please tell your friends.

Admission tickets were issued on Park Avenue because of the physical limitations of the building. With the large auditorium now available, tickets are unnecessary and their issuance has been discontinued.

Evening Activities

To make the facilities of the completed floors of the Riverside building available to the various groups of the church to the fullest extent, a schedule has been arranged for the use of the building in the evenings during the week. Monday night is Women's Night, which is followed by Men's Night on Tuesday. The mid-week evening is for the church at large and is devoted at present to the series of Wednesday discussion lectures. The young people of the church have the use of the building on Thursday night, while Friday is Church School Night.

No activities will be scheduled for Saturday night during the coming year. Until the Riverside building is completed the Assembly Hall will be used for religious services on Sunday mornings and other parts of the floors now available will be devoted to the work of the Church School at that time. Preparation of the rooms for Sunday morning use requires hours of work on the part of the building staff and while this necessity exists activities in the church on Saturday evenings would interfere with arrangements for the following day.

Needless to say, the schedule now developed for use of the building applies to the 1929-30 season and will be subject to revision when all parts of the structure are available for church work.

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THE CLERESTORY APSE WINDOWS

(*Continued from page* 12)

is the Te Deum. Saint Peter with the keys exemplifies the Apostles, Saint Stephen holding the three stones and palm typifies the martyrs, David with the harp represents the Prophets, and Saint Augustine, holding a church model, stands for the Holy Church throughout all the world, each praising God and acknowledging Him to be the Lord. In the predellae four angels are shown playing musical instruments in praise of God. The Heavenly City, symbolically represented, shows the sun and moon, and the city is on a deep rich background of blue, emblematic of Heaven.

To epitomize this group of beautiful windows of colored light, the profoundest truth of Christianity—namely, the Communion of God with man through Jesus Christ—is symbolized and made glorious.

Church School

The Church School now meets at the Riverside building on Sunday mornings from half past nine until half past twelve o'clock. The school includes classes for parents, for young people, for university students and for boys and girls of high school and elementary ages. There are also a kindergarten and a nursery.

The schedule is so arranged that members of the older groups may be assured of seats at the morning service in Temple Beth-El. Those who so desire may, however, share in a worship hour in the Assembly Room of the Riverside building and hear Dr. Fosdick's sermon. The entire Sunday morning service at the Temple is transmitted to the Riverside building by wire and amplified.

Parents are invited to make the work of the Church School a truly cooperative venture in Christian education. This they can do by visiting the school, offering suggestions and participating in activities. The curriculum is varied and includes study, discussion, worship, handwork, dramatics, music and social and recreational ventures. As far as possible these activities are rooted in personal and group work. The whole program is under the general supervision of C. Ivar Hellstrom, one of the ministers of the church, and the leaders in all departments and grades are genuinely Christian men and women with specialized training and experience.

Eventually the School will be housed in the tower of the church, with every facility for religious education. None of the rooms the School is now using was designed for it, but ample space and all necessary equipment are provided in the completed parts of the Riverside building.

There are no tuition or enrollment fees. All who wish to share in the support of the school may do so by subscribing to the regular church budget.

BOWLING ALLEYS AT THE RIVERSIDE CHURCH